

THE
CHRISTIAN JOURNAL,

AND
LITERARY REGISTER.

No. 9.]

No. I. FOR MAY, 1818.

[Vol. II.]

Traits of the Character of Bishop WATSON, extracted from a Review in the Quarterly Review, of Anecdotes of the Life of Richard Watson, D. D. Bishop of Landaff, written by himself at different intervals, and revised in 1814. Published by his Son, Richard Watson, LL. B. Prebendary of Landaff and Wells.

IN contemplating the history and character of this extraordinary man, we can only recollect one other bishop with whom, by the remotest approximation, he can be compared. This was Burnet; but even with him Bishop Watson afforded more points of contrast than of similitude. Both were indeed men of great natural abilities, great reformists, busy meddlers in politics, and of arrogant overweening tempers.—Both too had been professors of divinity in their respective universities, and both were gifted with the talent of natural, copious, and overflowing eloquence. But here, unfortunately for the latter prelate, all resemblance ceases at once; for Burnet was profoundly learned in his own science of theology, while Watson was a mere smatterer. Burnet was conscientiously resident in his own diocese, and most diligent in the discharge of his Episcopal functions—the late Bishop of Landaff was, of all diocesans, the most remiss. Burnet was an indefatigable preacher—Watson seldom appeared in the pulpit but for the purposes of display. The former, with all his political prejudices, had a deep and awful sense of religion—in the latter, all the detachment and disengagement from the world, which ought to adorn and consecrate the declining age of a Bishop, were lost in secularity and self-interest. Moreover, this violent declaimer

against sinecures and non-residence, was the first who converted the regius professorship of divinity into a sinecure: this enemy of pluralities held, in his own person, at least fourteen places of preferment; this man of moderation in his wishes, and calm contentment, under the shade of retirement, spent the last twenty-nine years of his life in execrating those who, for his obstinacy, had left him to that retirement, while he was occupied in nursing up a fortune, till, according to his boast, with the poorest bishopric in the kingdom, he became the richest bishop upon the bench.

For these enormous inconsistencies, however, between conduct and profession, something is in justice due to his memory by way of explanation.—He exercised the functions of Regius Professor of Divinity in person for a period of sixteen years, and did not quit it till an inveterate disease, the fruit perhaps of his chemical operations, warned his physicians to prescribe relaxation and retirement in the country.

* * * * *

An admirable professor indeed he was for boys and strangers. His majestic and commanding figure, his terrific countenance, his deep sonorous voice, the uninterrupted tenor of his sentences, which, though far from classical, were never barbarous or solæcistic, and, above all, the boldness and originality of his sentiments seldom left the under graduates' places unoccupied in the theological school. But (alas! for pomp and pretence!) he had sometimes an auditor or two of another stamp—who came to spy out the barrenness of the land, and bring back to the evening party a

few precious fragments of sounding inanity or dextrous sophistry. To such as these it was sport to see how the grave professor would glide over the surface of his subject with every appearance of profundity, or when pinned, as his opponent hoped, into a corner, would wind himself out with all the lubricity of an eel.—Still, he had a large mind; he endured, he encouraged, he delighted in the opposition of able men; he never flinched from the strokes of those who had more information than himself, secure in the consciousness of his own ability to encounter learning by invention. The same tolerance of contradiction, the same dexterity in parrying attacks, he brought with him into private conversation, which rendered him, when the poison of politics did not operate on his constitution, a most agreeable and amusing debater. In those happier hours, and they were not few, he would even smile at the pomp and magnificence of his own manner, and relax into all the playfulness and pleasantry which are almost inseparable from real genius.

* * * * *

An acute man, without much formal study, yet constantly exercised in theological disputations, cannot but acquire theological knowledge; and happy would it have been for the University could it have longer enjoyed his more mature and better digested lucubrations! happy for the state and the church had he never been drawn forth *ex umbrâ academici* into the light and sunshine of political life! But in the year 1782, a minister was at the helm, whose prejudices would have permitted him to bestow mitres on Priestley and Price, had not their own honesty "kept them back from honour." At no great distance from them, however, in religious and political principles, was a man educated in the bosom of the church, yet, by his own confession, indifferent to its interests; ready on every occasion of advancement to subscribe to a body of Articles which he professed to despise; prepared, in the last place, and for the same end, to undertake the office of imposing the same subscrip-

tion upon others, while he publicly avowed that such imposition was an unwarrantable restriction upon the consciences of men.

By this minister, himself, so far as he was a Christian at all, a dissenter and a patron of dissenters, whenever it was in his power to employ them, was our author appointed Bishop of Landaff. The appointment was in this respect consistent and judicious; for the minister knew his man, who, if he had no prejudice against, had certainly no predilection for the Church of England; but, according to his own account, a sincere regard for the Church of "Christ." We have read of one who refused to be made a citizen of Athens because he was already a citizen of the world. Not so our liberal and catholic professor. He was willing to accept an office of high trust and honour in a society to which he felt himself indifferent at best, never reflecting that by the very fact of his appointment that society acquired an exclusive right to his active and zealous services in her cause. There is something, however, in his own account of the matter, which coming as it does from a vehement declaimer against ministerial cabals and political management in the disposal of high preferments, is more grossly revolting than any thing that we have ever met with in the most unblushing apologies for this species of unhallowed influence. The spiritual nature of the office itself, the solemn obligations which it imposes, and all expression of difficulty and doubt in the aspirant's mind as to the fitness for undertaking such a task, sentiments which, though often pretended, ought always to be felt on such solemn occasions, are as completely forgotten as if the former had no existence, and the latter were neither fitting nor seemly.

"On the 12th of the same month the Duke of Rutland wrote to me, that he had determined to support Lord Shelburne's administration, as he had received the most positive assurances that the independence of America was to be acknowledged. He further told me that the bishopric of

Landaff, he had reason to believe, would be disposed of in my favour, if he asked it; and desired to know whether, if the offer should be made, I would accept it. I returned for answer, that I conceived there could be no dishonour in my accepting a bishopric from an administration which he had previously determined to support. In this manner did I acquire a bishopric. But I had no great reason to be proud of the promotion; for I think I owed it not to any regard which he who gave it me had to the zeal and industry with which I had for many years discharged the functions of an academic life; but to the opinion which, from my sermon, he had erroneously entertained, that I was a warm, and might become an useful partizan."

In this opinion of the motives and conduct of his patron the Bishop of Landaff was certainly right, and to his honour be it spoken, that he took the first opportunity of undeceiving him; for when in the confidence of unlimited compliance from a sense of recent obligations, this minister disclosed to the new prelate his favourite plan of pillaging the church, and converting it into a pensionary establishment, to his infinite disappointment he found that he had to encounter reasons which he could not answer and scruples which he could not overcome. Another instance occurs from which it may be inferred that he would have pursued as independent a course with respect to the ministry which advanced him as he did towards those who prevented his further promotion; and the consequence in all probability would have been, that had his own friends continued in office, demands refused, and expectations disappointed would have kept him, if not at Landaff, yet beneath the highest honours or emoluments of his profession.

It is one of the many singularities which entered into the strangely compounded understanding of Bishop Watson, that he should not have foreseen to what consequences a conduct like his own, in the present state of human nature, necessarily tended. No being but the Searcher of hearts can disco-

ver in what exact proportions this eccentric and uncomplying temper was mixed up of native honesty and stubborn independence on the one hand, or of pride, obstinacy, and disappointment on the other. In his own eyes, and in those of his enemies, no such mixture existed; he was in one unblended mass, either the most upright or the most perverse and wayward of mankind. But knowledge of mankind might have taught him that a conduct like his own, when fairly tried and developed, is precisely that which forfeits the esteem of all parties, and which no patron will ever reward.

It is one of the most difficult problems in all casuistry, to determine what sacrifices of feeling or opinion, in the combinations of religious or political society, are compatible with perfect sincerity of heart, and how far it is required of persons placed in situations of trust and power to contract their regards and their exertions to the views of that particular association by which they have been entrusted. With respect to the first; if, in matters of trifling moment, no private wish, no individual opinion is to be sacrificed to the interests of the society to which we belong, no society can exist; if every thing is to be given up for that purpose, the rights of conscience are at an end, and unprincipled selfishness will swallow up every dignified and every independent feeling of the heart. With respect to the second; it is obvious that in no instance whatever are we permitted to oppress, or in any way do wrong to societies to which we do not belong, in order to serve the individual interests of that to which we do belong. But this is all.—To withhold positive assistance; to discountenance accessions of power or numbers to rival associations, and not to hold ourselves indifferent, provided that the general interests of religion or of literature be promoted, by whom they are promoted—these are imperious and pressing duties, owing by every one who has accepted an office of power and trust towards the society to whom he is indebted for the office. It is the implied, and, in many instances, the ex-

press condition on which it is offered. Such, however, was not the conduct of Bishop Watson. He was elevated, paid, entrusted by the Church of England; yet, overlooking her special claims on his services, he deemed himself acquitted of all unfaithfulness to her interests, when, with avowed indifference to her as to a particular and national establishment, he expressed a regard to the universal Church of Christ, and acted accordingly. * * * * *

However pernicious, and however detestable bigotry may be, (and we are ready to stigmatize it as severely as our author,) such universal laxity and indifference (its opposites) are scarcely less prejudicial to the interests of mankind. There is much warm and generous feeling, after all, in local, in professional, in national, in academical prepossessions; all of which is annihilated by these wild and generalizing principles—the flame cools in proportion as it is diffused. * * * * *

On the cold reception of his collection of Theological Tracts among his brethren, he says, "I was not at all mortified at this conduct of the two Archbishops, for I had but a poor opinion of the theological knowledge of either of their graces."

"I considered the acquisition of it (a bishopric) as no proof of personal merit, inasmuch as bishoprics are as often given to the flattering dependents, or to the unlearned younger branches of noble families, as to men of the greatest erudition; and I considered the possession of it as one great cause of personal demerit, for I saw the *generality* of the bishops bartering their independence, and the dignity of their order, for the chance of a translation, and polluting gospel humility by the pride of prelacy."

This refers to his crude and impracticable plan, which, after all, was not originally his own, but Burnet's, for equalizing the bishoprics of England.

"This being accomplished," (mark, gentle reader! mark what follows, and from whom,) "oblige him to a longer residence in his diocese than is usually practised, that he may do the

proper work of a bishop; that he may direct and inspect the flock of Christ; that by his exhortations he may confirm the unstable; by his admonitions reclaim the reprobate; and by the purity of his life render religion amiable and interesting unto all."

Dr. Watson, when this portentous instance of human inconsistency, or rather audacity, escaped him, was a richer man than his equalizing plan would have rendered the Bishop of Landaff. He is now, to use an elegant and favourite word of his own, *rotting* in his grave, otherwise we should have presumed to ask, In more than twenty years, how many days has your lordship "resided in your diocese?"—At the distance of two hundred miles, how have you "directed and inspected the flock of Christ?"—By what "exhortations have you confirmed the unstable—by what admonitions reclaimed the reprobate?"—Have you the comfort of knowing that any single soul has been the better for all your ministrations in the diocese committed to you?

Surely the sect is not extinct who were wont to lay on men's shoulders burdens too heavy to be borne, while they themselves would not touch them with a finger! * * * * *

The subject of disappointed ambition, as it had poisoned his mind with rancour and tinctured all his conversation, is widely diffused over the volume before us. It is astonishing that a man of Dr. Watson's understanding should not have known, that the greatest triumph which can be given to an enemy, is to show that he has galled the object of his enmity. How dignified, how honourable, might his retirement have been, had he had the fortitude to look down with indifference on rewards which he no longer wanted! If he were not mortified to the world as a Christian, he might have contemned it as a philosopher; but he clung to it with a grasp no less eager on the verge of fourscore, than at the period and in the vigour of legitimate ambition. A signal instance of this spirit, in which he submitted himself to the miserable degradation

of being pitied by a stranger, we shall give in his own words:—

“I was, while at Merthyr, most hospitably entertained by Mr. Crawshay an (iron-master.) This gentleman, in common with many others, expressed his astonishment at the manner with which I had been neglected by the court, and, making an apology for his frankness, told me, with evident concern, that he was sure I should never be translated.—He also said, that I was considered as a man of far too independent a spirit for them, and had long been put down in the *queen's black book*. I was more delighted with this disinterested approbation of an iron-master” (by the way, he had offered his diocesan a loan of five or ten thousand pounds) “than by the possession of an archbishopric acquired by a selfish subserviency to the despotic principles of a court.”—Still, however, the primacy was uppermost in his mind.

An inquiry into the religion of a mind thus worldly and ambitious, thus wayward and fretful, can neither be very interesting nor very pleasing; but we are invited to it by many passages in the present volume, and should scarcely satisfy the expectations of the public were we wholly to omit it. We begin then with a very remarkable passage, which strikingly corroborates an observation of Warburton, that long addiction to mathematical pursuits incapacitates the mind from weighing the various degrees of moral evidence.

“I was early in life accustomed to mathematical discussion and the certainty attending it, and not meeting with that certainty in the science of metaphysics, of natural and revealed religion, I have an habitual tendency to hesitation of judgment, rather than to a peremptory judgment on many points. But I pray God to pardon this my wavering in less essential points, since it proceeds not from any immoral tendency,” (certainly it did not, at any period of his life,) “and is attended by a firm belief of a resurrection, and a future state of retribution as described in the Gospels.”

From the silence of this passage on other doctrines of revelation, it might have been inferred that he was a So-

cinian, but from that imputation he has sufficiently redeemed himself in other parts of the present volume. His religion, according to himself, was that of the New Testament, as distinct from all commentaries, systems, or articles of human invention; and thence alone he appears to have discovered the divinity of the second and third persons of the Holy Trinity. On the subject of the Atonement, even when it might seem most naturally to have presented itself, he observes a deep and awful silence.* Impregnated as was his ample and expansive understanding with the sublime philosophy of Newton, he seems to have contemplated the Deity, together with eternity and infinite space, something in the spirit of that mighty master—Still it was “the science of religion”—still his feelings were rather those of an excursive curiosity wandering over the improvements of intellect in eternity, and an endless supply of objects for it to grasp, than what may properly be called Christian faith or hope. A passage, written almost at the close of his life, confirms our opinion on this subject.

“Though the light of Revelation hath not, perhaps cannot make it appear what we shall be, yet a due reflexion on the necessity of dying, accompanied with the blessed hope of being raised from the dead, and of *ascending a step higher in the gradation* of intellectual existence, may make us expect with composure and comfort the inevitable change, when we shall become, like the angels of God, immortal, placed, it may be, among the lowest ranks of angelic beings, but neither debarred the means nor deprived of the hope of ‘rising to the highest.’”

* * * * *

The general style of this volume, and of all the Bishop's English works, is such as nearly to place them above the petty cavils of criticism—clear and energetic, with occasional strokes of coarseness, and a general air of bra-

* It is but justice to his memory to add, that in one of his Discourses, published in 1815, he *determines*, though with some hesitation, in favour of a proper satisfaction for sin in the sufferings of Christ.

vura, which exactly accorded with the tone of his conversation and the expression of his countenance. The great and only considerable defect of it is a perpetual tendency to scraps of Latin, which were meant to pass for proofs of erudition among his admirers, though they are generally taken from very ordinary and trivial sources. To know how to quote well from the writers of antiquity is one of the greatest *artifices* of literature; whereas to court vulgar applause by vulgar citations, is a mark at once of bad taste and of low ambition in a scholar.

* * * * *

On the portrait here exhibited of this perfectly original character the following reflexions naturally arise.—He was governed through life by the two leading principles of interest and ambition, both of which were thwarted in his political conduct by a temper so wayward, and a presumption so overweening, that the disappointment produced by their collision embittered his mind, and exasperated his latter days to a very high degree of malignity. Accomplished as he was in academical learning, he had no ingenuous and disinterested love of knowledge: he read only that he might teach, and he taught only that he might rise. When he felt himself neglected, he avowedly and professedly abandoned all study, because (says he) “eagerness in the pursuit of knowledge was part of my temper, till” (and only till) “the acquisition of knowledge was attended with nothing but the neglect of the king and his ministers.” Disgusted therefore, and disappointed, as much as broken in constitution, he withdrew into the wilds of Westmoreland without a library, and to this privation he voluntarily submitted almost thirty years. Lord Falkland was wont to commiserate the situation of country gentlemen in rainy weather; but who can pity a bishop, wealthy enough to purchase a magnificent library, and with a vigorous and excursive understanding to make use of it, who spontaneously abandoned himself to oblivion of all his former pursuits of literature during those long periods of rain and snow which prevail on the banks of Winandermere? To the con-

solation of a meagre and spiteful political pamphlet, and the ennui of his own corroding reflexions, he chose to resign himself—he was his own tormentor.

Infinite and unspeakable are the consolations which this prelate, during his long retirement, might have found in the pursuits of practical religion; and great the services which he might have rendered to Christianity in general by plain and popular tracts, which from him would have required little exertion. He had a clear, familiar style, great force of thought, and great power of illustration. It might have occurred to him, that though he was in effect without a bishopric, he was still a bishop; though he had abandoned his chair, he was yet professor of divinity; though he had placed himself at a distance from his cure of souls, he was yet a clergyman. He might have remembered, that all his brethren, who in former times had been expelled from their sees by civil convulsions, had in poverty and exile been exemplary for diligence in preaching, writing, and study; and that he stood single and alone in the history of episcopacy, as a man who, in voluntary banishment, and in possession of all the emoluments of his profession, had degraded himself to a mere layman.* If it should be urged that the exhausted state of his mental faculties as well as his bodily health precluded such exertions, the work now before us bears ample testimony to the contrary. Let but the subject of politics be started, and he would write and debate almost to the last with all the vigour of his best days.

But there *his* treasure was, and there his heart was also. The awful

* This is the more to be regretted, because the few specimens of his power as a preacher, which he has left behind him in the *Miscellaneous Volumes* of his works, A. D. 1815, (for we desire to distinguish them from his political discourses,) are compositions of the very first order, and when aided by his person, voice, and manner in the pulpit, always produced a powerful impression. His discourse on the first and second Adam, and the nature of death as affected by each, is almost unequalled in originality of thought, and vigour of expression.

secret, therefore, must come out. He had, as far as we can perceive, no very powerful feeling of practical religion. He had pursued it (so far as he had studied the matter at all) like any other science. Had he drunk deeply of the genuine spirit of Christianity, how would its benign influences have gilded and dignified his declining age! Already possessed of high rank and of wealth perpetually increasing, other dispositions, such as become the sinking years of every Christian, but especially of every Christian bishop, would have taken place of that envy, hatred, malice, and all uncharitableness, with which his whole mind and spirit appear to have been corroded during the last twenty years of his life. But a translation was refused him—refused to the writer of the successful and admirable Reply to Paine. Yes, and it is well known that a *bishopric* was refused to Paley*—who, without a murmur or a sigh for the disappointment, and with a constitution as deeply shattered as that of Bishop Watson, continued to benefit his Church and country to the end of his life.

* * * * *

But here, it has been said, was an instance of peculiar and unexampled merits in the cause of religion, to which the Bishop in question has rendered more eminent services than any or all of his brethren. Let it be understood that these peculiar and unexampled merits consist in the production of two pamphlets, each it is allowed useful and excellent in its way. But most things may be taken by two handles; and if our author and his disappointed advocates ground upon these short productions of a very powerful pen, a claim to one of the more opulent or more exalted dignities of the Church, we see the case in a very different, or rather opposite point of view. Let it be remembered, that some years before the publication of the former of these, their author had been in the enjoyment of two thousand pounds per annum from the Church, for which he had

* Not asked by himself, or with his own knowledge.

done absolutely nothing; and for which he was the first person who had done nothing. Now the question really is, not whether these productions deserved any additional recompense, but whether they were to be considered as any thing like an adequate compensation for all the neglected duties of a bishopric and a professorship. Considered in this light, we really think that no author upon earth was ever so well paid for such a service.

* * * * *

We have already shown some points of resemblance betwixt Burnet and the late Bishop of Landaff; as many, perhaps, remain to be exhibited betwixt the latter and Swift. Though clergymen, the hearts and heads of both were absorbed in politics; both affected the same rude and offensive familiarity with the great; both saw, in early life, the fall of those respective administrations to which they were attached; both spent the rest of their days in libelling, or in embarrassing those which followed; and both sunk alike into moody malignity, which the poetical genius of Swift, and his talent of expressing himself with unparalleled severity in verse, at length exasperated into madness. From this last and most deplorable calamity our prelate was happily exempt; but this is the only happiness which we can predicate of his temper and understanding in the decline of his days, and the extinction of his influence. With his domestic, or social qualities, we have no concern. It is our office to pronounce upon the evidence now before us—on his own intrepid and faithful exhibition of himself; and sorry we are to say, that in point of self-ignorance, vanity, rancour, and disappointed ambition, united with great original abilities, our country, more various in its combinations of intellect and temper than any other, has produced nothing similar or second to it since the example of Swift; and for the quiet of this Church and state, or rather for the sake of human nature, we sincerely and devoutly wish that it may never be our lot to animadvert upon a third.

FOR THE CHRISTIAN JOURNAL.

An Essay, noticing some errors in the Ecclesiastical History of Dr. LAWRENCE MOSHEIM, in the notes of Dr. ARCHIBALD MACLAIN, on the same, and in the History of the Puritans, by DANIEL NEAL.—By W. W.

(Concluded from page 122.)

THUS much concerning the History of Dr. Mosheim, including Notes by Dr. Maclain. With which, there should not have been here connected the less respectable History of Daniel Neal; were it not for the appearances in the former work, of the original author's having been much guided by the latter work, in the judgment formed by him concerning Ecclesiastical transactions in England.

There are many circumstances inducing the belief, that Dr. Mosheim made considerable use of the History of Daniel Neal. Dr. Maclain (p. 399.) acknowledges the fact, in reference to a statement of the Principles of the Puritans and of those of their opponents—an imperfect and partial representation of that subject. The Note of Dr. Maclain, concerning the time of the introduction of Episcopacy as designating a superior order, is a repetition of what he had found ready to his hand in the work of Daniel Neal (vol. i. p. 65.) from whence it has passed not only into the translation of the respectable work of Dr. Mosheim, but more directly, in the prior publication, into the hands of innumerable students of Theology in anti-Episcopalian Churches; doubtless contributing to the impression made on their minds, of the indefensible ground of Episcopalian superiority. The instances of misrepresentation which follow, are only a few, extracted, with a view to brevity, from the first of four octavo volumes, entitled Gray against Neal: the said volume having been written by some other and abler hand, but passing under the general name. The edition of Neal, here used, is that of 1759.

1st; Any reader of the History, not otherwise informed, would conceive of toleration as the essence of the cause, in which the Puritans were

engaged, and the object at which they aimed. Nothing can be further from the truth. They demanded establishment and not toleration. It is acknowledged by their Historian, that they agreed with the existing establishment, in affirming it to be the duty of the civil magistrate, to enforce orthodox doctrine by legal penalties: But there is very far from being noticed the extent of their claims. In the Admonition to the Parliament, which was the voice of the whole party, it was said of the constituted authorities in the Church—"Their tyrannous Lordship cannot stand with Christ's kingdom." On a comparison of the Puritan platform with the said establishment, the Parliament were exhorted—"With perfect hatred to detest the one, and, with singular love, to embrace and carefully endeavour to plant the other." They "are further admonished to remove homilies, articles, injunctions, and that prescript order of service made out of the Mass Book." The present writer has not access to the celebrated Admonition: But having often met with the above and other such specimens of it, and not found them contradicted, he presumes them to be correctly given from the instrument.*

2dly; On the question of the general character of the Puritans, there is on record a testimony of Sir Francis Walsingham, which it was much to the purpose of the historian to mutilate. Of all the counsellors of the day, this great statesman was considered as the most favourable to that description of persons; with the exception, perhaps, of the favourite nobleman of the Queen—the Earl of Leicester. In the said record, Sir Francis professes to state the motives of the government, relatively to the Roman

* For a similar quotation from the Defence of the Admonition, see, in the Christian Observer for June, 1815, a Review of Brook's Lives of the Puritans; a modern work; not heard of by the writer of this Essay, until since the penning of it. The Review is ably executed; especially in its exposure of the unfairness of the author of the reviewed work, in identifying the cause of religious liberty with that of Protestantism.

Catholics and to the Puritans. Having spoken of the former, he introduces the latter, as "a party offensive to the state, though in another degree." And then, he goes on to describe the long course of lenity towards them, "until of late years, and since their establishing of their new discipline in defiance of the government: still dealing tenderly with consciences; and yet, in discovering faction from conscience, and softness from singularity." The historian notices and finds fault with this statement. But in reciting the document, being aware how unfavourable to his cause was the judgment pronounced by such a man, that the party was "offensive to the state, though in another degree" (than the Roman Catholics) he drops those words, although they are a part of the passage which he had pledged himself to transcribe verbally from Bishop Burnet's *History of the Reformation*—Vol. ii. p. 418.

3dly; It is well known, how much the Puritan spirit was excited, in hostility to the clerical habits. However mistaken may have been the policy of requiring them with rigor, it does not justify the giving of reasons for the requisition, which do not appear to have entered into the minds of the imposers; and in making a false citation, calculated to charge them with absurdity. In the public injunction, it was rested on the footing of decorum: But Daniel Neal (vol. i. p. 188.) keeping this reason out of sight, perverts to the subject, what the Church has applied to another. In the instrument entitled "Of Ceremonies," subjoined to the preface to the English Book of Common Prayer, some are said to be retained, "as well for decent order, as because they pertain to edification;" and again, "to stir up the dull mind of man to the remembrance of his duty to God." This is very pertinent to the subject of which it was intended, but would have been unsuitably said of vestments. And yet the words are quoted from the apparatus in front of the Liturgy, as if intended of the latter subject.

4thly; On the same subject of ha-

bits, it may be worth while to notice, how great a change may be made in a public instrument, by dropping a few words in the recital of it. In the beginning of the reign of Edward the VIth. the reforming clergy continued the use of the gaudy colours, which had been familiar in the days of popery. Before the conclusion of the same reign, they had been dropped for the more modest colours of black and white. During the reign of Mary, the old costume was of course restored. But in the first year of the reign of Elizabeth, in her injunctions, which may be seen in Sparrow's Collection, she ordered that there should be used such habits, as were received in the later year of the reign of King Edward the VIth. Daniel Neal gives an Abridgment of the Injunctions; but by omission of the words "the later year of," throws a charge on the Queen of making a retrograde step, from the stand taken under the Reformation by her brother.

5thly; On this very interesting subject of the habits—for so it was made by consequences—it may be well to state another fact. Bishop Hooper scrupled the splendid garb which the Bishops wore, when he was appointed to the See of Gloucester. The matter was at last compromised—says the historian (p. 56) "on his consenting to be robed in his habits at consecration and once at court, but to be dispensed with at other times." For this there are professed to be quoted the words of Bishop Burnet; whose words however are—"at his (Hooper's) consecration, or when he preached before the King, or in his Cathedral, or in any public place." It was to the purpose of the History to render this matter as much as possible an occasion of humiliation to the government, and of triumph to the principle of the Puritans.

6thly; To pass from pretended ceremonies, to what may properly be so called, including forms of prayer, the historian could not well forbear to notice the fact recorded by Strype, that the populace were so influenced by their Puritan Ministers, as, in the streets, to spit in the faces and revile

the conforming Clergy: But in the reciting of this it is added—"because they took them for Papists in disguise, for time-servers, and half-faced Protestants." The question occurs—How did the historian come to a knowledge of the motive, so long after the transaction? He prepares for this difficulty, by putting into his margin—"Strype's Annals, p. 460." To a mere reader, it must seem good authority: But by those who will take the trouble to consult Strype, it will be seen, that there is not a word to the purpose.*

7thly; On the same subject of ceremonies, there occurred an incident, which seemed to give to the historian an opportunity of showing how lightly they were esteemed by those, who to gratify the government, fell in with high-toned measures for the enforcing of compliance. What is meant, is the last Will and Testament of Dr. Sandys, Archbishop of York. The account of it is here presented, not only as an instance of unfair mutilation, but to show the true ground of the hostility of the principal churchmen, to the demands of the Puritans. The historian quotes a part of the will of Archbishop Sandys thus—"I am persuaded, that the rites and ceremonies by political institution appointed in the Church, are not ungodly and unlawful, but may, for order and obedience sake, be used by a good Christian—but I am now, and ever have been persuaded, that some of those rites and ceremonies are not expedient for this Church now; but in the Church of the Reformed, and in all this time of the gospel, they may better be disused by little and little, than more and more urged." Here the quotation stops: But the will, as recorded by Strype, goes on as follows—"Howbeit, as I do easily acknowledge our Ecclesiastical polity in some points may be bettered; so do I utterly dislike, even

in my conscience, all such rude and indigested platforms, as have been more lately and boldly, than either learnedly or wisely preferred; tending not to the reformation, but to the destruction of this Church of England." The colour given to the will by the partial quotation of the historian, is that of the supposed hypocrisy of the Archbishop, in his enforcing of the laws: whereas he evidently considered himself as punishing a faction; who would be content with nothing less than the setting up of their platform, and the exacting of conformity from the whole kingdom. Fuller gives this prelate the character of "an excellent and painful preacher, and of a pious and godly life."

8thly; There shall be given a single instance of the historian's misrepresentation of the character and the conduct of Queen Elizabeth. He states (p. 122.) referring to Bishop Burnet for his authority, that when Sandys (then Bishop of Worcester) spoke to the Queen against retaining in her Chapel a Crucifix with the Blessed Virgin and St. John, "she threatened to deprive him." This is correctly quoted: But why was there not taken what the Bishop adds (vol. iii. p. 291.)—"She was since that time more softened, and the images were removed." It would also have been no more than justice to her, to have put in the scale in her favour what Bishop Burnet says (vol. i. p. 397—8.) to the following effect—that the Queen was disposed to retain images; but on reasons (detailed by the Bishop) given her by reforming divines, she put it in her injunctions to have all images removed out of the Churches. Be it acknowledged of this Princess, that she inherited the overbearing spirit of her father. But if, while her transcendent abilities were employed in defending Protestantism against the combined force of the most powerful Princes of Europe, and against the conspiracies of her Roman Catholic subjects, she exercised unnecessary severity over Protestant Dissenters from the Establishment; her actions in this particular should be related without either the addition of falsehood or the suppression of truth.

* Strype had quoted Whitgift for the fact. It had been appealed to by this author as a matter of notoriety, and does not appear to have been contradicted. Yet the historian of the Puritans could not let it pass without the drawback—"If we may believe Whitgift."

9thly; Such foul play as that towards the Queen, is more abundantly acted towards those Bishops, who signalized themselves by their resistance of the Puritanical system. Still let it be remembered, that it is not the design of this Essay, to vindicate intolerance. But justice is the right of every man. Archbishop Whitgift gave license to an Italian merchant, setting forth, that as there were published beyond sea books containing the errors of popery and slandering the established religion of the land, the said merchant was permitted to import a few copies of each book, with the proviso, that none should be showed or disposed abroad, but first brought to him, the Archbishop, or some other of her Majesty's Privy Council. The avowed object was, that learned men might refute such books. Daniel Neal, with the sources of the story before his eyes, represents it as an unlimited license to the said merchant "to purchase what Popish books he thought fit," and treats the professed object as a pretence. There is nothing in the transaction, or in the character of the Archbishop to countenance this. The affair happened, when, the Church of England having been recently reformed, not only her own reputation, but important national objects might be promoted by such a measure. And had the motive been different from that professed, the merchant would not have been referred, for delivery of the books, to any counsellor of a crown, which depended essentially on the success of the Protestant cause. He also gave security under a heavy penalty for the performance of his contract.

10thly; It is no wonder that there should be a failure of justice towards an inimical Queen and an inimical Archbishop; when even a favourite character is deserted, on its coming in competition with the cause to be sustained. The person alluded to, is the venerable martyrologist—John Fox. He is held up as one of the early leaders of the Puritans, and highly praised by the writer of their History. Fuller (p. 106.) has given a letter from him in his old age, com-

plaining of the tyranny and the ingratitude of that people, in an affair respecting his son; who was expelled by them from Magdalen College; and ascribing their resentment against himself, to his moderation. He wrote to one of the Bishops, as follows—
 "It has always, I confess, been my great care, if I could not be serviceable to many persons, yet not knowingly to injure any one, and least of all those of Magdalen College. I cannot therefore but the more wonder at the turbulent genius which inspires those factious Puritans; so that, violating the laws of gratitude, despising my letters and prayers, disregarding the intercession of the President himself, without any previous admonition or assigning any cause, they have exercised so great tyranny against me and my son. Were I one who, like them, would be violently outrageous against Bishops and Archbishops, or join myself with them, that is, would become mad, as they are, I had not met with this severe treatment. Now because, quite different from them, I have chose the side of modesty and public tranquillity, hence the hatred they have a long time conceived against me, is, at last, grown to this degree of bitterness. As this is the case, I do not so much ask what you will do on my account, as what is to be thought for your own sakes; you, who are prelates of the Church, again and again consider. As to myself, though the taking away the fellowship from my son is a great affliction to me, I am much more moved upon account of the Church, which is public."* The good man, being thus led from his own concerns to those of the Church, and as if he had a foresight of what happened to the latter about half a century afterwards, concludes his picture of his party, or rather of those who had succeeded the Puritans with whom he had acted, as follows—
 "I perceive a certain race of men

* Fuller professes to have copied the letter from the original. It is in Latin and given in a translation; but with the omission of the beginning of the letter, which is not relative to the subject.

rising up, who, if they should increase and gather strength in this kingdom, I am sorry to say what disturbance I foresee must follow from it. Your prudence is not ignorant, how much the Christian Religion suffered formerly, by the dissimulation and hypocrisy of the Monks. At present, in these men, I know not what new sort of Monks seems to revive, so much more pernicious than the former, as with more subtle artifices of deceiving, under pretence of perfection, like stage players, who only act a part, they conceal a more dangerous poison; who, while they require every thing to be formed according to the rules of their own strict discipline and consciences, will not desist, till they have brought all things into Jewish bondage." This document is a serious set-off for a great proportion of what the apologist has said in praise of his party, and to the discredit of their opponents.

In the above, the writer of it has given a few of the many errors suggested to him by the first volume of "Gray against Neal." Similar selections might be made, from each of the other three volumes. If there be any merit in the present statement, it consists in the circumstance, of its not having been made, without consulting the authorities.

Let it not be inferred from any thing here written, that there is entertained the design of defending the more rigorous of the measures of the reign of Queen Elizabeth. Here is one of the questions, on which a middle course of judgment is the most likely to be correct. For the first nine or ten years of the reign of that Queen, her measures were more lenient both to the Roman Catholics and to the Puritans, than as is spoken of generally. There was no pressing of penalties on the former, until the papal excommunication, the absolving of her subjects from their allegiance, the consequent daily danger of assassination, and the prospect of a Spanish invasion, called not only for her stout heart against the devices of her enemies, but for her heavy hand on their persons. As for the other branch of

her dissatisfied subjects, there was much connivance at their non-conformity, during the aforesaid tract of time. But it is here thought, that if instead of connivance, there had been allowance (not approbation) in a few unessential particulars, it would have broken the party, and at last quashed their scruples. It is probable, that toleration—such as now exists in England, would have produced the same effect; even when they had grown to such strength, as to be thought formidable to the government.

A student should be on his guard against the partialities of historians. As Daniel Neal is on one extreme, Collier, in his learned work, is on the opposite. Fuller among the early writers, and Dr. Ferdinando Warner among the modern, are perhaps as little under an undue bias, as any who have related the transactions of those times. The materials preserved by Strype, are very much to be depended on.

W. W.

Extract from the Journal of the Proceedings of the Convention of the Protestant Episcopal Church, convened at Fayetteville, in the State of North-Carolina, April 2, 1818.

THIS being the day appointed for the Annual Meeting of the Convention of the Protestant Episcopal Church in the State of North-Carolina, divine service was performed by the Rev. JOHN AVERY; and a discourse, suited to the occasion, delivered by the Rev. A. EMPIE—after which the holy communion was also administered.

Public worship being ended, the Reverend Mr. EMPIE was re-elected Secretary, and the Reverend Mr. JUDD President of the Convention.—The minutes of the last meeting were read, and the following clerical members of the Convention were found present:

Rev. Bethel Judd, Rector of St. John's Church, Fayetteville;

Rev. Adam Empie, Rector of St. James's Church, Wilmington;

Rev. John Avery, from St. Paul's Church, Edenton;

Rev. Richard S. Mason, from Christ's Church, Newbern.

The Rev. John Phillips, from Virginia, being present, was admitted to an honorary seat.

The following lay Delegates likewise presented testimonials of their appoint-

ment, and were admitted accordingly, viz.—

John Winslow and John A. Cameron, esquires, from St. John's Church, Fayetteville; Dr. Armand J. De Rosset, and Marsden Campbell, esquire, from St. James's Church, Wilmington; Josiah Collins, jun. esquire, from St. Paul's Church, Edenton; and John W. Guion, esquire, from Christ's Church, Newbern.

A Church having been organized in Orange County, by the name of St. Jude's Church, (at the Union Meeting-House, near Stony-Creek,) and application being made by the same to be received into union with our Convention—*Resolved, unanimously,* That the same be admitted. Whereupon, Robert Davis, presenting the certificate of his appointment as a lay Delegate from said Church, was admitted as such to a seat in the Convention.

On motion, *Resolved,* That the Rev. Messrs. Judd, Empie, Mason, and Avery, be a Committee to Report, during this Convention, upon the state of the Church.

In conformity with his last year's appointment, the Rev. Mr. Judd informed the Convention, that the Right Rev. R. C. Moore, of Virginia, had consented to perform Episcopal offices in this state; that indisposition prevented him from attending this Convention; and that he was ready to visit the congregations in this diocese, either in summer or in fall.

The Committee appointed to Report upon the state of the Church, then laid the following before the house; which was approved, and ordered to be printed with the Journal.

The Committee on the state of the Church regret that their limited means of information compel them to make a very imperfect Report on the subject submitted to their consideration.

In November, 1816, the Rev. Bethel Judd, of the diocese of Connecticut, and the Rev. A. Empie, of the diocese of New-York, being deprived of health, and advised to change their climate, met at Wilmington; and during the subsequent winter, officiated in the church in that place. Previously to their arrival, there was no Episcopal clergyman in this state, and but one congregation in which the worship of our Church was performed. By their joint endeavours, however, together with the aid of the pious and zealous members of the congregation at Wilmington, under the blessing of God, piety and devout attention to religious ordinances, rapidly increased. Since the first of the following May, the charge of the congregation has devolved entirely upon its present Rector, the Rev. A. Empie, whose ministrations have been greatly blessed to his

own comfort, to the satisfaction of his Christian friends, and, we trust, to the glory of God.

On the first of May, 1817, the Rev. B. Judd removed his station to the charge of a congregation, which, on the preceding Easter Monday, had by him been organized in Fayetteville. The zeal of that congregation, of which young men form a principal part, has been eminently evinced by their regular and devout attention to the worship of the Church; by their liberal contributions for the support of their minister; and by their donations and exertions for the erection of a Church, which will soon be completed; and which, when completed, will be equal perhaps, in point of elegance, to any in the state.

About the first of January, 1817, the Rev. Mr. Clay took charge of the Church at Newbern; and by his assiduity and talents gave great hopes of extensive usefulness; but circumstances inducing his removal to the diocese of Maryland, cast a gloom for a time over the prospects, and damped the zeal of the friends of Zion. A seasonable relief, however, is anticipated from the talents and zealous efforts of the Rev. Mr. Mason, who has recently commenced his labours in that congregation with every prospect of success.

The Rev. Mr. Avery, having for some time taught an academy, and performed the duties of lay reader, at Edenton, was ordained in October last, and now officiates as the minister of that congregation; which, though not numerous, gives good evidence of its desire to promote religion, particularly by a very generous contribution for the support of Missions in this state; an object in which all the friends of our Church should feel a deep interest, and to which we cherish the hope that they will be liberal to the utmost extent of their means.

It is cause of gratitude, that so much has already been raised for Missionary purposes; and that a clergyman of whose piety and zeal we have the best evidence, is soon to be employed to visit vacant congregations, and to give every possible aid to revive the drooping spirits of the friends of our Zion, who are dispersed over the whole state; who retain strong predilections for the Church of their fathers, and who hail with joy the present prospect of its revival.

But there is no circumstance more animating and cheering to the friends of religion, than to learn that five gentlemen, of whose qualifications we have no cause to doubt, have, on application, been admitted as candidates for Holy Orders.

It is now but little more than a year since there has been a hope of the revival of the Church in this state. Never was there a more gloomy season to its friends than that which preceded this period,

But the prospect has greatly brightened : and, by the blessing of Heaven, perseverance will crown their efforts with abundant success. God hath been gracious to us in hearing the prayers of his Church, and inspiring, with re-animated zeal and hope, those who love to tread her courts and worship at her sacred altars.

Much, however, remains still to be done. Prevailing lukewarmness is yet to be deplored—and while the harvest is very great, the labourers are very few. Every pious soul should, therefore, fervently pray that the Lord of the harvest would send forth labourers into his harvest.

Let, then, our supplications be fervent and unceasing, that our Heavenly Father would save us from all error, ignorance, pride, and prejudice; that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the Kingdom of Sin, Satan, and Death, until at length the whole of his dispersed sheep are gathered together into one fold, and become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour.

* * *

The Clergy were called upon to report their Missionary collections and the state of their Churches, which were as follows:

MISSIONARY FUND.

Collected at Edenton, by the Rev.

Mr. Avery, - - - - - \$194 00

Collected at Wilmington, by the

Rev. A. Empie, - - - - - 122 30

From the peculiar circumstances of the Churches, and from other causes acknowledged to be sufficient, no collections have been made at Fayetteville or Newbern; and from Newbern and Edenton also, there were no parochial reports, as those Churches have but very recently been supplied with pastors. The reports received from the two remaining Churches, are as follows:

ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev. Bethel Judd, Rector.

Baptisms, - - - - -	10
Communicants, - - - - -	28
Marriages, - - - - -	4
Burials, - - - - -	2

ST. JAMES'S CHURCH, WILMINGTON.

Rev. A. Empie, Rector.

Number of Communicants at present,	140
Of which number 8 are Africans.	
Increase of Communicants since May	
last, - - - - -	43
Baptisms in the same period, -	51
Of these 4 were adults.	
Funerals in the same period, -	36
Of which 8 were strangers.	
Marriages, - - - - -	12

First Annual Report of the Protestant Episcopal Sunday School Society of Fredericksburg, Virginia, submitted April 25, 1818.

In presenting their First Annual Report to the friends and patrons of the Episcopal Sunday School, the Managers deem an apology necessary for thus long deferring an exhibition of the state and condition of the School. The delay has resulted from an opinion, entertained and expressed by some, that as this Society was the first of the kind established in Fredericksburg, or in this section of the state, the event from which so much good has flowed should be commemorated by holding the annual meeting of the Society on the anniversary of the commencement of its operations, an approved method of perpetuating the recollection of any event distinguished by important and beneficial consequences.

The female branch of this institution was organized by several pious female members of the Episcopal Church, on the 31st day of March, 1816; and the school went into operation on the second Sabbath of the next month (April.) The Society, in the commencement of its career, found many difficulties to contend with, arising partly from the inexperience of the teachers, and the want of a general and cordial support, which was only withheld, we believe, because of the novelty and seeming impracticability of the plan in the estimation of many. But, upheld by the favour and approbation of God, through the untiring zeal of the teachers and managers, in due time its intrinsic excellence was developed. The influence of the institution on the morals and habits of the rising generation, by enticing them from the fields and streets where they witnessed nothing but vice and immorality, was so obvious that all doubts were soon banished on the subject of the utility of the plan, and a general and liberal patronage smiled upon its benevolent labours.

The Female School, after being in successful operation for nine months, was joined by a Male School, formed by several of the male members of the Church. The two schools progressed for a considerable time under separate laws and officers. But ultimately, from a sense of expediency, they were consolidated, and unitedly adopted the system of teaching and government so successfully pursued by the Society at this time.

In promoting the designs of the institution, a classification of the learners was made, which was regulated by their respective attainments. Those who were commencing the first rudiments of education, forming the first class; those who could spell, the second; those who were beginning to read, the third, and so on—particular care being taken to fulfil one important design of the institution, by inter-

weaving with all the exercises of the children, such religious instruction as was adapted to their respective capacities, age, and acquirements. The ordinary course of religious instruction now pursued, includes the Church Catechism, with "The Explanation by way of question and answer, and its Confirmation by Scriptural Proofs," with appropriate Hymns and Psalms, and the regular perusal of religious Tracts and the Holy Scriptures. The rapid and substantial progress made by many of our scholars in the most essential branches of education—the obvious elevation of their views and sentiments; together with the manifest improvement of their habits—furnish a rich repast to the minds of those who have spent their time and money in this glorious cause; whilst an imperishable monument is thus erected on an immortal base to the honour of this institution.

It may be proper here to remark, that the benefits of our Sunday School have not been exclusively limited to those children who were found destitute of the means of weekly instruction. Its religious advantages, which constitute the glory and the highest praise of the institution, have been largely enjoyed by the children of the Male and Female Charity Schools attached to the Church. The spiritual interests of these children have been intrusted to attentive teachers, who, by their zeal and assiduity in the discharge of their sacred duties, have contributed much to swell the measure of good accruing, through a variety of channels, to these interesting objects of a general and concurring benevolence.

It affords us great pleasure to inform you of the success of your managers in their endeavours to extend the Sunday School system through the country contiguous to the town of Fredericksburg. Under the auspices of this institution, a school has been established a few miles from this place through the laudable activity of a valuable member of the Church. Assisted by some pious and benevolent neighbours, a large number of destitute and unlettered children have been collected, amounting, by the last communication, to seventy-two in number. This flourishing school has been supplied by your managers with all the books, catechisms, tracts, &c. necessary to put it into speedy and successful operation.

The great interest excited by this benevolent establishment; the anxiety of the children to enjoy its benefits, testified by the fact that some of them walk six or seven miles to the school-house—excite and justify our fond expectations of witnessing the happiest results in favour of these our destitute fellow-beings. The following extract from a letter addressed to the President of the Society by the Superintendent

of this school, will furnish a pleasing evidence of its very flourishing state:—"I feel anxious, dear friend, to give you some information concerning the state of our Sunday School. It has succeeded beyond our most sanguine expectations—The progress of the children is inconceivable. On last Sabbath fifty-nine children attended the school, and seventy are engaged, who have voluntarily come forward to receive instruction. 'May a gracious God prosper his own work. As an evidence of the great interest excited among the children, I will mention that they unanimously requested me to teach on Easter-Monday, and on the last Sabbath they begged that I would teach on Whitsun-Monday.'"

Your managers have no hesitation in saying, that they consider Sunday Schools as one of the most powerful collateral methods of advancing the good of society and the cause of religion, which has ever been devised. By this means a large proportion of the rising generation are rescued from the baneful effects of street association and field diversions on the Sabbath, and allured into employments calculated to make them respectable and happy in this life, and instruct them in the things which concern their everlasting peace in the life to come. But this is not all—The influence of a Sunday School extends still further. The spiritual and temporal necessities of the poor are in this way successfully exposed to the view of the wealthy and philanthropic members of the community, who would otherwise have remained unacquainted with sufferings which they would wish to relieve. By the means of this institution, you also furnish a noble field for an exercise of the personal exertions of many pious and well disposed young persons, who have thus an opportunity of dispensing an important benefit to their fellow-creatures, whilst they enjoy an abundant compensation in the rewards of an approving conscience in the luxury of doing good. Another most important benefit resulting from the Sunday School system, is the happy influence which it acquires over the families of the scholars, especially the parents, from the intimacy with the wants and condition of these people arising from the visits which teachers and managers pay their pupils when any of them are sick or absent. What good may not be expected when the teacher is careful to improve the opportunity of doing good? But the interest which is usually excited among the children; their anxiety to improve in religious knowledge supply the most powerful engine with which to assail a parent's heart. The strongest passion of the human bosom, parental affection, being thus enlisted on the side of religion, and every motive furnished, by a fear of being more

ignorant than a child on religious subjects, to make some efforts towards the attainment of this important knowledge, large calculations may be reasonably made of the moral and religious benefits accruing in this way to the world at large.

We cannot conclude this report without paying the tribute of our thanks and praise to those worthy females who gave the first impulse to this important engine in this town. We deem the acknowledgment more especially due, and feel the offer of it more particularly a gratification, inasmuch as some of them have since been called to other and distant sections of the vineyard; and others, to the higher duties of the Temple above, where, we trust, they rest from their labours, and are followed by their works. The prosperous career of this society, its rapid rise from an humble brook to a large and majestic river, refreshing, fertilizing, and invigorating the country through which it flows, must prove a source of the most refined and unadulterated pleasure to those who first stepped forward for the promotion of this blessed cause. Nor is it a small source of joy and pleasure to these, as it is to us all, to witness our brethren of other denominations following them with their usual zeal and alacrity into this field of honour, and coming in to share the triumphs of the holy campaign. May the Lord prosper them in every good work, and bring them and us, and the whole residue of his Church, to share the triumphs of his Son Jesus Christ, where the weary are at rest, and those that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.

The number of pupils under the patronage of the Episcopal Church in this place, will appear by the following list:

In the town of Fredericksburg - - 75
In the school established in the neighbourhood of the town - - - 72

Whole number, 147

A MORNING SOLILOQUY.

By Mrs. Hannah More.

SORR slumbers now mine eyes forsake,
My powers are all renew'd:
May my freed spirit too awake
With heav'nly strength endued!

Thou silent murd'rer, *Sloth*, no more
My mind imprison'd keep;
Nor let me waste another hour,
With thee, thou felon *Sleep*!

Think, O my soul, could *dying* men
One lavish'd hour retrieve,
Though spent in tears, and pass'd in pain,
What treasures would they give.

But seas of pearl, and mines of gold,
Were offer'd them in vain:
Their *pearl of countless price* is lost,
And where's the promised *gain*?

Lord, when thy day of dread account
For squander'd hours shall come,
Oh! let not *this* increase the amount,
And swell the *former* sum.

Teach me in health each good to prize
I *dying* shall esteem;
And every pleasure to despise
I then shall worthless deem.

For all thy wond'rous mercies past
My grateful voice I raise,
While *thus* I quit the *bed of rest*,
Creation's Lord I praise.

LATE PUBLICATIONS IN ENGLAND.

The Rev. Thomas Gisborne has in the press, the *Testimony of Natural Theology to Christianity*.

The Rev. E. W. Greenfield, of Bath, has in the press, the *Connexion of Natural and Revealed Theology*.

Sermons on the Commandments. By Robert Jones, D. D. late Senior Chaplain at the Cape of Good Hope.

The Church her own Apologist; proving her Moderation from her Constitution, Appointments, and Practice, and the Mean she preserves between the two Extremes of Popery and Enthusiasm. Altered from Fuller. By the Rev. Dr. Campbell, late of Trinity Hall, Cambridge.

Just published, and for sale by T. & J. Swords, The Beneficial Effects of Sunday Schools considered: in an Address, delivered at the Anniversary Meeting of the Sunday Schools in union with the Protestant Episcopal Sunday School Society, in St. Paul's Chapel, on Wednesday, the 31st Day of December, 1817. By JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York, and Rector of Trinity Church. To which is annexed, the First Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

Printed and published by T. & J. Swords, No. 160 Pearl-street, New-York; where Subscriptions for this Work will be received at one dollar per annum, or 24 numbers.—All Letters relative to this Journal must come free of Postage.